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TIMELY POINTS OF INTEREST

THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the ruins and barriers of the old beliefs and sects which divide them. In behalf of this common faith, we would emphasize the constructive side rather than any opposition to outmoded philosophies.

A TEN-POINT HUMANIST PROGRAM

This Ten-Point Humanist Program is a popular interpretation of Human and a practical application of Humanist principles in the affairs of everyday life. Humanism as a way of life demonstrates Naturalistic Philosophy, Scientific Method, and Democratic Procedure which are generally accepted by most thinking Americans today. "Nothing Human is alien to Humanism."

THIS TEN-POINT HUMANIST PROGRAM INSISTS:

- 1—That true Americanism as developed by our Founding Fathers, be re-established in order that academic freedom, civil liberties, separation of Church and State, and equality of opportunity be maintained. We are opposed to all forms of autocracy and totalitarianism—political, economic and religious.
- 2—That science serve society constructively, thus insuring life, liberty, happiness, peace, plenty and democracy for the general welfare.
- 3—That scientific progressive education be introduced into all our schools and colleges so as to emancipate our people from ignorance, superstition, myths, and prejudices.
- 4—That the creative arts be encouraged so as to release potential artistic abilities and raise the level of artistic appreciation.
- 5—That social, recreational, and travel activities be increased in order to broaden the outlook and improve the intercultural understanding of all peoples.
- 6—That conservation of our great natural resources be quickened so as to arrest their wasteful exhaustion and destruction, and insure their widest equitable use for man's survival on this planet.
- 7—That an economy of abundance, through national economic planning and international economic cooperation, be inaugurated and developed to provide a "shared abundance" for ALL.
- 8—That the "good life" be implemented through morals determined by historical human experience and contemporary scientific research. That moral, ethical and cultural values be considered above property values.
- 9—That a cooperative health program include preventive as well as curative medicine, at reasonable cost, and provide adequate public health education. Public personal counselors should contribute to mental health an hygiene.
- 10—That the United Nations organization be expanded into a democratic World Federation with sufficient police power to prevent war, and control international monopolies and cartels, thus providing a realistic basis for a democratic world government to assure peace and abundance for all peoples.

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EDITORIAL COMMENT

DISARMAMENT ONLY HOPE FOR PEACE

Again we urge that President Truman take the lead and head a drive through the United Nations for real world-wide disarmament. We think the peoples of the world are war-weary and would respond gladly to such an effort. Such a sincere drive for disarmament would call the Stockholm Peace Resolution's bluff of the Politburo of the U.S.S.R., if bluff it is, as it most certainly appears to be. If the U.S.S.R. is not sincere, but merely playing a propaganda game, an honest drive for disarmament would quickly reveal that fact to the whole world, including the common folk of the U.S.S.R. and its satellites, and make it clearly evident to all peoples in the non-police state countries that they have no choice but to arm fully for defense if they would save themselves from slavery.

AGGRESSIVE WAR IS PREMEDITATED MURDER

Let it be clear that as Humanist we abhor war. No matter how one views it, war is a bestial and obscene business. Only morons see any glory in it. In the case of aggressive nations, war is the premeditated killing of man by his fellow men. The fact that the premeditating is done by the State rather than by individuals does not change the character of the act. Killing in defensive war can be justified only on the grounds that there is no other alternative if survival and freedom be preferable to slavery or death. There can be no doubt about this preference among those who believe in democracy as a way of life.

WARS ARE WAGED FOR POWER AND PLUNDER

No nation ever started a war to gain possession of a worthless desert. Also, there is no record of any aggressive war started by the common people of one country against the common folk of another nation. In every instance, wars are instigated by small cliques or groups within a country who think they see a chance to get something for nothing, so far as they are concerned, by the use of armed force. These small cliques use the common folk as cannon fodder to gain their selfish ends. During the 17th, 18th and 19th centuries manufacturing and commercial groups fought aggressive wars for colonies and markets. We know that as capitalistic imperialism. Today we have a new type of imperialism. But, stripped to essentials, it is the same old aggression for power and plunder.

YOUTH PAYS THE PRICE OF WAR

Wars are fought by youths. Today we witness the conscription of our own eighteen-year-olds. These boys have neither voice nor vote in the councils that may be sending them to their deaths. Conscription of life without representation is far, far worse than taxation without representation. Yet our country fought the War for Independence under the slogan, "No taxation without representation." Our eighteen-year-old boys, if they have any of the spirit of their forefathers, should now organize under the slogan, "No conscription without the right to vote." Perhaps, then, Congressmen would see the wisdom of having our wars fought, if war there must be, by grown men, that is, by men mature in mind as well as in body.

WAR VULTURES

Nothing is more nauseating to the truly patriotic lover of democracy and equality of sacrifice than the sight of profiteering vultures now hovering over Washington, looking for fat contracts. We conscript the eighteen-year-olds, who must give their lives if need be. And there are threats of conscription of labor. But there is no thought of conscription of profits, much less conscription of wealth, for preparedness or war. The slogan of the monopoly enterprisers seems to be, "No preparedness without profits," and good big juicy profits at that. Manufacturers have already refused to bid on contracts for war materials because the prospective profits were not great enough. No wonder the Communists sneer at the brand of patriotism of our big businessmen. Charles Wilson has promised that the preparedness program shall be car-

ried out without profiteering. That promise is just so much bunk and none knows it better than Mr. Wilson. His Monopoly Enterprise buddies, the 100 biggest corporations who will get 90% or more of the preparedness contracts, would be the first to cut his official throat if he seriously tried to eliminate profits from the preparedness effort. We Humanists prefer the utmost candor in dealing with such situations.

MOTIVES AND MEANS

From Australia comes the suggestion that to eliminate the means of war (disarmament) without eradicating the motives for war would be rather futile. We think this faulty reasoning. We found out in our Wild West days that so long as we permitted anyone and everyone to carry six-shooters there was no end of fighting and killing. When our frontiers became civilized enough to delegate the carrying of arms for law enforcement to special officers only, the fighting and killing declined to a minimum. No matter what the motives of individuals for killing, if they did not have the means (firearms) to kill they could not resort to armed violence. The same would be true among nations. If we delegate arms-bearing and law enforcement to the United Nations, the various nations could not very well resort to war no matter what their motives might be nor how strong those motives. This does not mean, of course, that we should not work constantly to whittle away the motives for war. We can do this by subduing or liquidating the little groups or cliques within each nation that try to use the masses to fight for their selfish interests, to fulfill their greedy desires for power and/or plunder. By removing the means of war (disarmament) we will pull the teeth and clip the claws of the motives for war.

RELIGION AND HUMANISM

We get letters, oftentimes nasty letters, from professed atheists who protest our use of the word religion in connection with Humanism. They think that religion has to do only with belief in the supernatural. This we do not admit. We have no intention of surrendering the word religion to the exclusive use of the supernaturalists, to those who believe in some one of the innumerable gods. Religion, as we see it, is one's total outlook on the universe. It may include a belief in the supernatural and then it may not. Even an atheist may have a world outlook though he believe in no god of any sort or description and so have a real religion. The religion of the Humanist is man-centered. He perceives in mankind a drive that urges humanity to creative betterment. When

he sees the wide gulf between the aboriginee of Australia and an Einstein, the Humanist concludes that there is a natural force within mankind making for progress. This force on the highest intellectual level in each stage of man's development leads to the creation of ideals, of objectives, of a world outlook. The business of religion in each epoch is to make the highest ideals real. Yes, the Humanist has a superabundance of religion though no superstition.

* * * *

WHAT OF DEMOCRACY IN INDO-AMERICA?

Fernando León de Vivero

The Common Man's Point of View

In the face of present stirring world events, and particularly in response to the appeal for democracy by the United States, the common citizen of Indo-America—from the Rio Grande to Patagonia—reasons coolly: "If a man is poor and has scarcely anything to eat, and sees his children the prey of tuberculosis and other terrible diseases, he should say, that if it is necessary to fight and sacrifice so that men of other climes may eat and live in peace it is most surely true that he has first a sacred obligation to feed and save his own."

If a people subjugated by a bloody tyranny are urged and incited to fight and to provide supplies and other contributions in order that the people of Europe and Asia should not lose their liberties and their right to survive, the common man of Indo-America will shrug his shoulders and answer brusquely:

"Very well, but let us fight for democracy in our own countries where they assassinate the truly elected political leaders, persecute labor union chiefs, jail prominent citizens, banish the principal opponents of the dictatorship, destroy freedom of the press, and try to control and conduct all workers' organizations through small and unpopular groups of local Reds who obey orders from Moscow . . . , and then let us fight for democracy in other continents. First the sacred duty and then the moral obligation, enjoins a wise Christian precept. In other words, let us fight in all sincerity for democracy at home and then away from home, so that this word democracy does not remain an empty metaphysical entity for the majority of countries in Indo-America and an achieved and stable reality only in other continents. Do not speak at this time of priorities in this fight for democracy because at the beginning of the second world war the leaders of western democracy assured us, 'Crush nazism and fascism and we will destroy the dictatorships in America'."

Worthless Assurances Embitter Indo-Americans

Black fascism and brown nazism have disappeared, yet tyrannies and dictatorships continue on in Indo-America countries receiving the economic and military help of the United States which furnishes loans and military equipment that are used exclusively to maintain a monstrous state of oppression in those lands.

To the peoples of Indo-America, democracy means one thing only. They define it and understand it as a system and instrument of liberation, progress and culture. Democracy is one and, as in the plot of the classical drama, it includes and unites space, time and action. It believes in proclaiming virtue if the practice is equal to the proclaimed virtue. No intelligent person lends ear to devilish platitudes.

If we should fight for democracy in far corners of the earth, then we should fight for it in the corners closest to the United States. And we must say that the peoples who make history do not look with indifference and with rancour at the great peoples of North America who in the words of Lincoln proclaimed sincerely, ". . . that government of the people, for the people and by the people shall not perish from the earth."

On the Conference for Democracy and Liberty held the past year in Havana, in which delegates from the democracies of the western hemisphere, including the United States, participated, a noted labor leader affirmed that within the American community of nations, in the case of an armed conflict, notwithstanding that our peoples are opposed to Communism ideology and the imperialistic aims of Russia, the workers of Indo-America would, perhaps, fold their arms because the banner of liberty and democracy is raised by the United States only to save lands outside the Western Hemisphere.

Let Us Fight, but Let Us Correct Our Mistakes, Too

The words of a Venezuelan leader—an admirer, as are we, of the North American democracy, filled us with anguish and since has burdened us with a hard duty because in this fight to death with Russia the Americas ought to be as united as a closed fist. To succeed in uniting the Americas, it is absolutely necessary to rectify past mistakes and errors and not to defraud any longer the suffering peoples of Indo-America.

At the outbreak of the second world war, in the advisory meetings of the American Chancellories, plans were adopted to defend the Western Hemisphere and duties and obligations to

that end were established. Our Indo-American quota in that defense was: freezing of wages, loss of the best means of living, sale of the products of our extractive industries at prices fixed beforehand, and, continuation for the duration, of the existing political order, characterized in the majority of cases by tyranny and despotic governments.

The people on the land, in the galleries of the mines and in the workshops and lofts of factories worked without ceasing. They increased production to the maximum in order that the democratic countries, principally the United States, should not lack the urgent, necessary and vital materials. Each citizen was transformed into a soldier for democracy and into a sincere ally of the peoples of the United States. The fifth column Fascists, Nazis and Japanese were unable to do any harm. They were confounded by the alert and energetic action of the various democratic groups that, all together, went ahead with means and ways long before the Allied authorities made suggestions.

Sacrifice Without Reward

At the end of the second world war the common man of the Indo-American countries asked and continues to ask, "The defeat of Hitler, Mussolini and Hirohito—what has it meant to us?"

It is clear that in some Indo-American countries, democracy, after many years of struggle, succeeded in coming to power (for example, Apra in Peru, Accion Democratica in Venezuela, Figueres in Costa Rica and Juan Jose Arevelo in Guatemala); but in other countries, for instance, in Santa Domingo, where Raphael Leonidas Trujillo has been in power for more than twenty years, things continue as before the war and during the war. On December 10, 1950, agents of the dictator Trujillo kidnapped the democratic leader, Maurieio Baez, who was exiled in Cuba—and up to now, it is not known if he is dead or alive.

The peoples' victories in Venezuela and Peru proved short lived. General Peron from Argentina, through the Military Lodge Radepa, did not work in vain. His military and labor union aids and his effective economic help accomplished their purpose. The military attrition, patiently continued, undermined the healthy democratic army which deserted the natural allies of the United States in their struggle for liberty. Peruvian and Venezuelan Fascism—worse than the Italian—came into power, by assassinating, robbing and allying itself with the local Communists.

The United States, at its own pleasure, could have easily destroyed these men from the barracks—who had no popular back-

ing—and saved the democratic regimes that were and are the only guarantee of continental solidarity and security. Instead, it hastily and brazenly recognized the Military Juntas. This absurd and unwise action disconcerted the masses and the democracies of Indo-America.

Rise of the Men on Horseback

On October 27, 1948, the military insurrection under General Odría took place in Arequipa, Peru. In less than a month the State Department in Washington gave him its approval at a time when his Junta was going through a grave crisis that would have, without doubt, thrown it out of power.

In Venezuela, military ties are close to those of Lima (Peru). (In Caracas the group that seized power was known as "The Peruvians" because they had been educated at the Military School of Chorillos, Peru, and belonged to the same Military Lodge as did Generals Manuel Odría and Zenón Noriega). The military clique in Venezuela found itself in conflict with the government of Rómulo Gallegos. It prepared to seize power. At that moment there arrived in Caracas from Washington, Col. Mario Vargas, an ex-member of the Revolutionary Junta of 1945 over which Rómulo Betancourt presided, who assured the military clique that the Secretary of State of the United States would not recognize any kind of illegal seizure of power. This simple statement of Col. Vargas was enough to disband the Venezuelan Military Junta.

Unfortunately and fatally, however, Washington had committed the grave sin of having already recognized the barrack regime of General Odría of Peru. This recognition was enough so that within 24 hours it encouraged and brought about the military coup of Delgado Chalbaud in Caracas. By recognizing this military Junta in Peru, Washington gave the green light to similar movements in Paraguay, El Salvador, Bolivia and Guatemala.

Washington Encourages Dictatorships

The sad political errors of Washington helped to strengthen the plans of Peron who did not slacken in his black plot to set up totalitarian military governments throughout Indo-America and, simultaneously, to seize control of labor unions over all Latin America. Very shortly a delegation of Peronist labor unionists appeared in Mexico and declared without circumspection that they would work for the organization of a new American

central labor body without any other purpose than to oppose the CIT (International American Confederation of Labor that, as President of the Chamber of Deputies in Lima, Peru, I had had the honor of inaugurating) and the World Federation of Free Unions, which were accused by the Peronists of being controlled by the North American imperialists.

These enemies of democracy calculated the probabilities and were counting brazenly on speedy recognition by Washington.

As the mouthpieces of Peron and the Military Juntas, the Communists, who furthered such military pronouncements in exchange for political and economic advantages, all were charged with the task of discrediting the United States before the Indo-American masses, making it appear that the North American democracy was the instigator of the military seizures of power and, as a result, contumacious an enemy contemptible of the people's will.

State Department Strives to Appear Innocent

In order to give an honest appearance to its wrong political conduct, the responsible officials in Washington sought ingeniously to evade blame by two feeble arguments: (a) the imperative obligation to renew diplomatic relations with those in power, and (b) the blind acceptance of the principle of non-intervention.

The first argument was absurd, inconsistent and Chamberlainesque, because the Convention of Bogota does not arbitrarily order the renewal of diplomatic relations with the thieves of public power, and because history has shown clearly, and shows always, that such arrangements behind the backs of the people lead to and bring on dangerous, disastrous situations. Within a community of democratic nations, the legal governments ought not to consort with those who seize power, destroy the constitutional and judicial processes and vilely exploit the people.

The Convention of Bogota and other international agreements, including the Charter of the United Nations and the Declaration of Human Rights, proclaim the guarantee of legal processes, the theoretical and practical respect for the innate rights of men, of the family, and of those civil and cultural groups that integrate the civic life. (In Lima, a few steps from the United States Embassy, there was assassinated in the open street, by the agents of General Odría, the Secretary of the Confederation of Labor and the Secretary General of the People's Party, Luis Negrieros).

The international procedure established in San Francisco in 1945 authorized the right of visa for each of the members, and in the IX Inter-American Conference held in Bogota—April,

1948—describes clearly the nature and structure of each one of the countries in the American community of nations that are to be recognized as "representative democracies," each having a Constitution and the three classical powers and functions. Any country that ceased to be a "representative democracy" *de facto* and *de jure*, ceased to be a part of the Inter-American organization and, as a consequence, of the United Nations. Any nation that did not give to its own people the enjoyment of innate rights could not enjoy either the confidence or the cooperation of the international community. The violation of civil rights meant the violation of international rights and duties.

For these reasons the recognition of and continuance of diplomatic relations with regimes that are not "representative democracies" violates the moral and legal basis of the Charter of the United Nations. It was monstrous of the State Department to dignify the obvious seizures of power by endorsement and the accolade of approval in violation of international norms. The theoretical non-intervention was converted into a hasty and enthusiastic intervention in favor of spurious regimes.

United States Lends Itself to Dictatorships

Thus it was that non-intervention resulted fundamentally in intervention. And we do not forget that in the penal law and in the world of legal relations one is guilty both by commission and omission. He is guilty who shoots the gun or sinks the dagger. Guilty also is he who fails to deter the assassin. If they burn the house of your neighbor, you must intervene; put out the fire; denounce the deed; testify about the depravity, etc., etc. In short, one must cooperate in the service of the civil community. The young and devoted nations see in the powerful states the application of doubtful rules of association and relations, and realize that democracy will bring forth a product of doubtful exportation, that powerful states work according to convenience and show two faces like some provincial church clocks (one face tells the hour and the other tells no time at all) thus destroying faith in institutions and in principles. If these young nations do not turn to be enemies, they will turn to be burdensome and indifferent; in this case, balcony men.

Persuading themselves that they are acting in accordance with international law and the Constitutions of the republics, the North Americans overthrow non-intervention and permit that principle to be changed into intervention, and impudently renew diplomatic relations and thus protect illegal regimes.

Position of Indo-Americans

Of course, no Indo-American wishes the intervention of any nation in the internal affairs of another. We reject military and political intervention. But if we wish intervention of the American community of nations it will be in order to demand of a usurping government that it restore the Constitution, restore the legal order and call free elections for the participation of all citizens. We do not wish that the cloak of non-intervention be used to masquerade intervention as in the case of Peru, where the chief of the military clique retired from the palace only a few days before the supposed elections and installed a confederate accomplice to exercise power during those few days; an accomplice who excluded from voting the majority of citizens representing 75% of the electorate and declared void the right to vote at all those who in any manner revealed up to that time any sympathy for the opposition party that won the election in 1945 and whose members were deprived of all civil rights by arbitrary acts of General Odría on November 1, 1948. This was a sham election held hurriedly in order to validate the appearance of a de facto government that needed money from Washington, the sole means that would permit it to remain in power.

The American community of nations, obligated by the Convention of Bogota, ought, in this case as in others, to be made to respect the principle of effective representative democracy. We of Indo-America believe in law, and more than that in the moral basis of the rights of man. In the face of the scoffing at these rights and principles, we ask for rectification in order that democracy be saved and become the badge of this continent.

From 1920 to 1928, when dictators dominated the Indo-American continent, the private capital of North Americans assisted promptly in financing unproductive public works. Today that capital, the same capital, through individual loans and loans of public agencies has returned to Indo-American soil to fortify despots and tyrants. The common people of each of the Indo-American nations strongly protest these loans and do not recognize the pretended legality of such obligations. We denounce and will not recognize economic help that tries to strengthen tyrannies. Washington ought to open its eyes. Each dollar that enters a country governed by dictators is money used to maintain oppression of the freedom-loving, conscientious citizenship.

If the United States and the few democratic nations would recall their diplomatic representatives from such governments,

and adjust a bit the economic screws, they would succeed in establishing authentic democratic governments. Only such governments, responsible to the people, will be ready to carry on the crusade against Red totalitarianism.

We fight for the establishment of democratic governments. Thus, and in no other way than thus, can we prevent the Communists from sharpening the ideological and social conflicts that arouse impatience and exasperation.

* * * *

FERNANDO LEON DE VIVERO. *Lawyer. Member of the Aprista Party of Peru, known as The People's Party. Directed the electoral campaign of the Apristas in 1945. For the two years 1945 to 1947 he was President of the House of Representatives of Peru. Attended the inauguration of President Gonzales Videla of Chile as Ambassador Extraordinary of Peru. He took asylum in the Embassy of Cuba in Lima when the military putsch of general Odria overthrew the lawful government. Escaped from the country when General Odria refused a safe conduct. During his exile in Cuba he contributed articles frequently to the magazine "Bohemia" and to the daily newspaper "Prensa Libre", as well as to other periodicals in various capitals of the Americas. He also conducted conferences and seminars at the Universities of Havana and Santiago de Cuba. In 1938 he denounced the penetration of fascism into Peru in a book entitled "The Advance of Imperialistic Fascism in Peru." Shortly he will have a new book out in Mexico City entitled, "The Tyranny Remains."*

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FLASHES FROM A GENIUS

"We need a few mad people now. See where the sane ones have landed us!"

"A man takes his life in his hands whenever he utters the truth."

"This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being thoroly worn out before you are thrown upon the scrap heap; the being a force of nature instead of a feverish, selfish little clod of grievances and ailments complaining that the world will not devote itself to making you happy . . . The occupied person is neither happy nor unhappy, but simply active and alive, which is pleasanter than any happiness."

"A religious man is one who conceives himself to be an instrument of some purpose in the universe, which is the motive power of evolution, of continual ascent in the organization and extension of life. Any person who realizes that there is such a power in nature, that his business, his joy in life, is to do its work, and

his pride and point of honor to identify himself with it, is religious."

"There is only one religion though there are a hundred versions of it."

"The older and greater Church to which I belong is a Church where the oftener you laugh the better, because by laughter you destroy evil without malice and affirm good fellowship without mawkishness."

"If your religion broke down yesterday, get a newer and better one for tomorrow . . . Progress is impossible without change. And those who cannot change their minds cannot change anything."

"The world scraps its obsolete steam-engines but will not scrap its old prejudices, its old moralities, its old religions, its old political constitutions. What is the result? Its machinery does very well, but in morals, religion and politics it is working at a loss which brings it nearer to bankruptcy every year."

"It is necessary to happiness that one should be tired . . . A perpetual holiday is a good working definition of Hell."

"I must be built into the solid fabric of life as far as there is life in me, and thrown aside when I am used up. It is only when I am being used that I can feel my own existence and enjoy my own life."

—George Bernard Shaw

WHAT LANGUAGE FOR ONE WORLD?

Glenn P. Turner

There is a story going the rounds in Europe that the Pessimists are learning Russian while the Optimists are studying Esperanto. It may have a point. The more than 16 million persons, from more than 50 countries, who have petitioned the U. N. to adopt Esperanto may be right. The suggestion is worth examination.

The readers of the Humanist World Digest undoubtedly do not need to be persuaded that a world federal union must be the next step for the U. N.

Let us try to see how necessary a common language is to such a world federal union. The first thing that comes to mind is that such a union must have a constitution to limit the powers and prescribe the duties of the various departments. Let us assume that a legislative body is set up. That means that bills must be introduced, discussed and voted upon. When the 60 sovereign countries are represented as now in the U. N. each language is considered equal. But for the purpose of getting along, five languages are considered as working languages. So each speech not

made in one of the 60 languages must be translated into one of these five languages for the record. So it may be that either a delegate uses a language which is not his mother tongue or he speaks in a language which most of the delegates do not understand. In the first case he does not feel at ease and sure of himself. The story is told of a delegate, let us say he was a Swede who knew enough French to write out and read a speech before the old League of Nations, but he was not able to make a quick reply to the French delegate who tore up his speech. In the second case the delegate must wait for a translation or maybe a translation of a translation. And if we remember the Italian proverb, "Traduttore—traditore" (A translator is a traitor) we see what the end result may be of a translation of a translation.

As Mario Peti points out in his book, "The Story of Language", "Translating and interpreting require a perfect command of two languages, and most of us do not command even one." How then will a law-making body be able to make laws? Most of the delegates will not understand the language of the bills for which they are asked to vote. And most of the citizens of the U. N. will not be able to read and understand as passed the laws they are expected to obey.

Let us suppose a case arising on a contract between an Arab and a German. The judge is a French-speaking person. The bailiff is an Englishman, the jurors speak twelve different languages. The attorneys for the parties do not speak the same language. What a mess! And the trial of a simple dispute about a \$1,000 contract would cost a million dollars for interpreters fees. And the decision would have to be translated into 2,700 languages because the law of the case would be binding on every one on earth.

Or suppose an international police force under the U. N.: The commander is of one nationality but his decisions and orders must be translated into the world's 2,700 languages because the men under him would be speaking all these languages. It seems one would have to have at least ten translators for each soldier of an international armed police force.

The alternative to 2,700 languages is one. Then why not English? Churchill, when getting his doctor's degree from Harvard, suggested Basic English. But the next day Lin Yutang said, "Basic English? Why not Basic Chinese?" And why not? There are twice as many people whose language is Chinese as those

whose language is English. The Spanish might demand their language because 21 countries have Spanish as their national tongue. And to the growing number of countries behind the iron curtain, Russian should be the language of the coming world, now that Stalin has come out for Russian.

With all these claims it should be apparent that it is going to be impossible to get agreement on any existing national language as the common language for one world. So we must turn to a neutral or created language and see if we can find help there.

At first glance it might seem that we are embarrassed as much in trying to choose a neutral language as in trying to pick a national language. For more than 300 languages have been put forward as the solution to the problem of an international language. The matter, however, is not so complex as it would seem. For when one thinks of a common language millions of people think of Esperanto, and not some other. And the reason is that while there are these hundreds of theories and plans for a common world language there is only one living, proven, workable common language and that is Esperanto. Esperanto was not the first proposed. The first one was Volapuk. It had many followers; some estimates run into the hundreds of thousands, even millions. But Esperanto, which was given to the world when Volapuk was going strong, immediately took over most of the followers of Volapuk and has kept the lead ever since. This in spite of the fact that many so-called improved neutral or created languages have been put forward since.

The reason that Esperanto took the lead and has kept it ever since, now more than sixty years, is, I think, the result of two things. It is a code whose rules can be put on one side of a postal card. The other is that due to its being based on the root words of the main European languages and its simple logical grammar and wide vocabulary it is one of the richest of all languages.

A brief summary will make these points plain. In addition to the some 3,000 word roots, Esperanto has eleven grammatical endings, seven prefixes, thirty-one suffixes, and 158 primary words which need neither affixes nor grammatical endings. For illustration, suppose we start with "SAN," the word root for health.

If we add an "O" we get "SANO," health, a noun.

If we add "I" we get "SANI", the verb to be healthy.

If we add "A" we get an adjective "SANA", healthy.

If we add "E" we get "SANE," healthfully, an adverb.

If we add the suffix "IG" we get "SANIGI," to make healthy.

If we add "IG" we get "SANIGI", to become healthy.

If we add "UL" we get "SANULO", a healthy person.

And we can add the prefix "MAL" to all these words and get the direct opposite. In addition, we can add any of the thirty-one suffixes or any combination of them to get new words, so can get malsani, to be ill; malsano—sickness; malsaneco—the state of being sick; malsanulo—an invalid; resanigabla—curable; nesanigebla—incurable; malsanulojo—a sanitarium; resaniganta—convalescent; remalsanigi—to suffer a relapse; malsanema—sickly; malsanero—a malady; malsaneraro—a category of diseases; sanemulino—a healthy-inclined female; sanigilo—a medicine; sanigilaro—materia medica; sanigisto—a physician; malsaneto—a slight disease; Malsanego—a very serious malady; sanigilujo—a medicine case, etc., etc. The only limit is the number of things or ideas one can work out connected with the two ideas—health and its opposite disease.

Since every prefix and suffix, except one, has a definite and constant meaning the richness of Esperanto does not keep it from being a code. For one to begin with can look up each part of the word combination. Take the last word, sanigilujo. It is divided as follows: san-ig-il-uj-o. The dictionary gives for ig—to cause to become. il—tool or instrument. uj—that which contains. o—ending of the noun or substantive. And so we get the name of the container of the tools to become well. Of course, it does not take very long before the 11 grammatical terminations are fixed in the memory, and the prefixes and suffixes likewise. The 158 primary words are not so easy but even there for English speakers 32 are almost identical with the like English word and some others are very close. All the root words are found in some natural language and most of them are in all the principle European languages. For some 75 per cent of the root words come from Latin, 15 to 20 from German and the rest from the various languages of the world. It is therefore fitting that Esperanto should be called the Latin for democracy. For it is at the same time streamlined Latin, English, French, German, Russian, etc., etc.

One of the greatest blessings with which Americans started their federal union in 1787 was a common language—English. It is impossible to think of America starting with 13 languages and now having 48, one for each state, and this country being anything like the union it is. And for some of us it is impossible to think of the U. N. as a federal union until we put the simple solution of Esperanto as its one common language into effect. For there cannot be said to be a problem of interlanguage when

we have found the solution. What needs to be done is to put the solution into practice. The anarchy in which the world finds itself is bound, if continued, to break out in war sooner or later. So the time in which to work for a world federal union of the U. N., like the union of the U. S. A. may not be long. Each can show his interest and approval of the idea of a federal union with a common language by starting now to learn the only language which has a chance of being adopted by the U. N.—Esperanto. If every reader of this article would spend at least an hour on the grammar, he could read or decode Esperanto and then mastery is just a matter of practice. He would then be in a position to add his influence to that of the more than 16 million people who have petitioned the U. N. asking for Esperanto.

* * * *

BACKGROUND FOR A POLICE STATE

To preserve democracy, let us watch carefully the techniques of the dictator. Modern dictators have followed carefully the suggestions of Aristotle to the Greek nobles according to the following. Aristotle, (384 B.C.) in his Politics, outlined 'the ancient prescriptions for the preservation of a tyranny':

"The tyrant should lop off all those who are too high; he must put to death men of spirit; he must not allow common meals, clubs, education, and the like; he must be upon his guard against anything which is likely to inspire either courage or confidence among his subjects; he must prohibit literary assemblies or other meetings for discussion, and he must take every means to prevent people from knowing one another (for acquaintance begets mutual confidence). Further, he must compel the inhabitants to appear in public and live at his gates; then he will know what they are doing; if they are always kept under, they will learn to be humble. A tyrant should also endeavour to know what each of his subjects says or does, and should employ spies . . . ; for the fear of informers prevents people from speaking their minds, and if they do, they are more easily found out . . . Also, he should impoverish his subjects; he thus provides money for the support of his guards, and the people, having to keep hard at work, are prevented from conspiring . . . The tyrant is also fond of making war in order that his subjects may have something to do and be always in want of a leader. Under these three heads the whole policy of a tyrant may be summed up and to one or another of them all his ideas may be referred: (1) he sows distrust among his subjects; (2) he takes away their power; (3) he humbles them."

THE TRUTH MAY FALL, IT SHALL RISE AGAIN

Billy Mitchell quoted Spencer's following paragraph often, and said, "That explains me to myself and to those who will understand":

"Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, may reassure himself by looking at his acts from an impersonal point of view. Let him duly realize the fact that opinion is the agency through which character adapts external arrangements to itself—that his opinion rightly forms part of this agency—is a unit of force, constituting, with other such units, the general power which works out social changes, and he will perceive that he may properly give full utterance to his innermost conviction, leaving it to produce what effect it may. It is not for nothing that he has in him these sympathies with some principles and repugnance to others. He, with all his capacities and beliefs, is not an accident, but a product of the time. He must remember that while he is a descendant of the past he is a parent of the future, and that his thoughts are as children born to him, which he may not carelessly let die. Not as adventitious therefore will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter. Knowing that, let what may come of it, he is thus playing his right part in the world—knowing that if he can effect the change he aims at—well; if not—well also; though not so well."

"While the Army clique was hesitating to try me, during the tumult of the press and the outcries of Congress, I felt as a fighter must feel in the ring when he has his opponent on the ropes. Now was the time for the knockout. I confess now that I would have liked the job of Air Chief of the U. S. A. What an opportunity to throttle the Air Trust, to scrap the damned 'flaming coffins', to provide our men with safe training planes, to direct a Bureau of Aeronautics with a vast laboratory to prepare for the future War of the Air!"

SKILLED MEXICAN CAMPAIGN CUTS NOXIOUS DRUG TRAFFIC

Victor Alba
Worldover Press Correspondent

Mexico City.—For the last 30 years, Mexico has been one of the principal poisoners of the world. But thanks to a remarkable crusade to eliminate the sources of habit-forming drugs, that charge can no longer be made.

From the Sierras in the northern part of the Republic have gone out whole cargoes of "gum," the prime material from which are extracted some 20 chemical opiates, the alkaloids of opium, heroin and other drugs. Except for those controlled by the government, for pharmaceutical use, the plantations were clandestine.

Big exporting "rackets" had agents in cities in four states—Sinaloa, Durango, Sonora and Mayarit, who bought the "gum" from the ranchers of the high mountains and exported it, semi-refined, sometimes inside the tires of automobiles, more recently by small airplanes. Some of the larger plantations had their own landing fields.

The ranchers, who lived in sections without highroads or electricity, where newspapers never come, saw nothing more in the "business" than its economic aspect. Of the social danger, they professed to be unaware, and probably often were. The difficulties of transport for normal agricultural produce impelled them to accept the suggestion of the innumerable Chinese traders there in 1919-20 to sow the seed of the poppy, or "amapola," the plant from which the "gum" is extracted.

A quart bottle could contain enough needs to sow several acres of the noxious plants. It was impossible to prevent the practice because the enormous extent of it, the wild character of the ranchers, the rigor of the climate, required veritable military expeditions.

Attorney General Launches Campaign

For the past three years, however, the Mexican Attorney General, Francisco Gonzalez de la Vega, has been directing a campaign against opium. Military planes flew over the region of the plantations, dropping thousands of manifestoes explaining to the ranchers the anti-social nature of their activities and advising them to destroy their plantations before the police did so.

And then, when charts locating the chief plantations were

available, 50 agents of the Federal Police went out, divided into 10 groups, accompanied by soldiers and guides, and traveled through the villages and ranches. In each place, one of the agents gave a talk explaining why they were going to destroy the plantations, appealing to the ranchers' patriotism to clear the fair name of Mexico, to erase the stain of being one of the world's main opium exporters.

If the ranchers would substitute maize, wheat and beets for the poppies, the government promised to pay them a bounty.

For three successive seasons, the agents have now roamed over the Sierras. Here is the result:

Two million square meters, or 494 acres, of poppies have been destroyed, half of them by their owners, which shows the power of the law when combined with discretion and skillful persuasion. The redeemed area is 20 times as large as Manhattan Island, or almost half as large as the State of Rhode Island.

In some places, there was active armed resistance. In others, the children of the elementary schools burned the venomous plants. Four agents were killed in overcoming the recalcitrance of the most stubborn.

Social Studies—Then Constructive Action

During their crusade, the agents, together with school teachers, made a thorough study—ethnographic, geographic, cultural—of these regions linked with civilization solely through the medium of opium and firearms. They established schools and set up mobile dispensaries, leaving behind them thousands of cases of medicaments. They traced routes for future roads to permit easy transportation of the new crops to market.

Reformed ranchers stayed reformed better than expected. Only 15 per cent of the poppy fields destroyed in the first and second campaigns were found again growing poppies on the third.

"It is evident," the Attorney General told me, "that not all the plantations have yet been destroyed. I can still say that the bulk of the 'gum' production has been paralyzed. Our vigilance will not cease, and we are preparing the fourth campaign."

Now the big traders—Mexican, Spanish, Chinese and North American (U. S.)—have changed their tactics. They are buying at spot cash the seeds of the "amapola" and carrying them by airplane to other countries, chiefly Peru and Bolivia, where they hope for some years to continue their profitable enterprise. The risks of getting the "gum" from these countries to the United

States and Europe will be great, however, since the new distribution centers are so far away.

It is a curious fact that in not a single case was there found an opium smoker among those who produce the raw material for it.

The "gum" is still keenly desired in the California market, but so efficient has been the fight of the 50 Mexican agents that the cost has risen 150 per cent since 1946.

* * * *

"In all those countries where population is too abundant the cause of the individual is lost."—Pearl Buck, *The New Generation*, London, 1940.

* * * *

A FREE MAN'S WORSHIP

To look out upon the astonishing universe with eyes unblinking and face unblanched; to ignore no truth and fear no fact;

To be ready at all times to recast opinion in the crucible of new experience;

To build high hopes upon a firm foundation;

To forgive without demanding apology;

To keep affection in spite of misunderstanding;

To set our thought upon things of value, and spend our strength in the fulfilling of noble purposes;

To reverence the reverences of others rather than what they revere;

To be alert to nature's pageantry though we dwell amid the city's clamor;

To get the most out of life and give the most we can;

To be sincere, faithful to responsibility, cherishing honor above indulgence and service above gain;

To be guided in our conduct by the shining angel of Intelligence and not by the gaunt spectre of Fear;

To approach our last hour with the calm of a philosopher and the gentleness of a saint;

To leave the world enriched by a treasury of kindly deeds and a memory of love;

This is our Aspiration; this is our Ideal.

HUMANISM IN LATIN AMERICA

John H. Hershey

In Latin American lands many thinkers possess a liberal and humanistic outlook that is worthwhile for us in English-speaking countries to know about. Enlightenment and the vision of a better world on earth are being spread by these leaders of thought in their part of the world. Below are outlined some of the progressive ideas of a few of these Latin Americans.

The race question is discussed by Juan Comas of Mexico, an official of the Inter-American Indianist Institute. Even in our time, he says, persons maintain that science supports their claim that some races are biologically superior to other races. But Comas says that this is false science. If inequalities exist between peoples, it does not prove the innate, hereditary inferiority of some groups in relation to others. The cause of any such inequalities is found in adverse economic and cultural conditions. Therefore, the need of the masses of Indians, Negroes, mestizos, and mulattoes in Latin America is the improvement of their environment—economically, educationally, and culturally.

Racism is also strongly opposed by the Cuban sociologist, Fernando Ortiz. Nature, he points out, has created the human species and the variety of individuals composing the species. Thus the species and the individuals are realities. But what about "race"? Nature does not create races. The reason is that races are merely man-made classifications of groups of individuals. There is great disagreement, for example, with regard to the number of races and qualities that define a race. The idea of fixed and permanent bodily traits is mistaken. "Pure race is pure fiction." Furthermore, racism has often meant the exploitation of supposed inferior peoples by so-called superior peoples. Thus racism should be opposed for two main reasons. First racism is based on a false conception. Secondly, racism has often been used to oppress human beings.

In Mexico, the sociologist, Lucio Mendieta y Núñez of the National University, is what we may call an undogmatic leftist, judging by his writings. He says that his attitude is definitely on the left in social questions, but not sectarian. Democracy, Marxism, and Fascism as dogmas do not admit of any doubts or deviations. Therefore, a dogmatic, sectarian attitude should be avoided. Social research needs to be free from both church rule and dogmatic politics. But applied sociology should recognize and abominate the injustices of society, and ought to strug-

gle to establish a better world. Sociology is necessarily revolutionary and political. It is revolutionary because it aims at changing human societies toward what ought to be. Sociology is also political in the sense that the government must intervene to promote reforms.

Luis Bossano, sociologist at the Central University in Quito, Ecuador, calls for a "global intelligence." This kind of intelligence, he says, is different from the possession of merely one kind of aptitude, such as making money or guiding people or producing a literary work. Intelligence of this nature is canalized in one isolated sector of life. Furthermore, some persons who can do one thing well do not manifest the same high degree of intelligence in other realms.

Global intelligence is the faculty of perceiving and creating, of solving problems of the universe and life. It is a capacity for criticism, invention, and comprehension. It can be expressed as a constant reaction and interaction of the full powers of the mind in confronting new problems. "The achievement of truth in the varied realms of life and the universe, the control of natural forces for human benefit, and the solution of the problems of subsistence and social living, ought all to be coordinated and integrated by means of a full knowledge of the real human being so as to be able to serve both the spiritual interests of the individual and the well-being of society."

The historian, Alberto Zum Felde of Uruguay, expresses his idea of human progress in the following manner:

"In order that the hope of future progress be justified, it is necessary that it be an active hope. We must make ourselves worthy of this hope if it is to be realized. To hope passively, without effort, anguish, or heroism, is to hope in vain. No future arrives except through ourselves. Nature is ruled by its laws, apart from the human will. But the laws of history are those of the human will, because the principle active agent of all historic evolution is Man. We are making historic evolution. If we do not make it, then it is not made. What is accomplished has its source in our own being which is realizing itself. What comes to pass will be in accordance with what we ourselves are. If we remain inactive, nothing will be achieved; our passivity is the immobility of history. A people that does not desire to change never changes; centuries can pass and their position will be the same. Not only is material progress the work of our activity, but likewise is the

progress of the spirit. Spiritual progress must be the fruit of our own effort."

Enrique Molina, president of the University of Concepcion in the Chilean city of that name, has formulated what he calls seven principles of human progress, as follows: 1. "Progress," he first points out, "is seldom manifested at any one time in all fields of activity, and it is not usually common to all peoples in a given epoch." Progress does not occur in a straight line, but rather in a zigzag manner. 2. "Progress within a society depends on the previous state of that society." Racial inheritance and social heritage condition a people's advance. 3. "Different social functions influence each other reciprocally, but the action of the most fundamental is the most powerful influence." Economic conditions, for example, may bring about changes in the arts, but the latter will not usually modify the former in an equal manner. 4. "Final progress, that is, the establishment of the ideal society in which no changes occur, is a chimera." Perpetual change, rather than permanent fixity, is the law. 5. "It is not possible to infer deductions about society with the precision of mathematics, astronomy, physics, or chemistry." The reason is that society is too complicated. 6. "Progress is in direct ratio to the domination of man over nature, and in inverse ratio to the domination or exploitation of man by man." But an exception to the second half of this principle occurs when an oppressed people rises in rebellion to overthrow oppression and gain its rights. 7. "There is no progress without effort." Not only the labor of the scientist and artist, but also that of the ordinary honest worker has value. "Laboring with love, the human soul can find in the finite what the philosophers call the infinite." Enrique Molina emphasizes that basic to all progress in any field, material or cultural, is the new idea used for the good of man.

Education for "the man of tomorrow" is the theme of the Brazilian sociologist, A. Carneiro Leao. Persons, he says, feel themselves bound to their family, city, state, region and nation. With a little more effort, he says, it will not be difficult for human beings to feel themselves united with a much more universal group, that is, international society. Unless we are narrow and exclusive nationalists, we can be loyal both to our own nation and to the international community. They are not contradictory, but complementary. Just as a nation is united by the families, cities, states, and regions within it, so international society is

bound together by the various national groups or nations. The progress of civilization and culture has no frontiers. Such an outlook is that of the "man of tomorrow." Carneiro Leao writes:

"Only the re-education of the coming generations will develop this attitude. It alone will save civilization and culture. Only a politics of understanding between individuals and between the peoples of the earth will insure triumph. Only the free expression of thought, freedom of criticism, and liberty of believing and working, limited only by respect for the rights of others, will guarantee an international atmosphere that is indispensable for the well-being and harmony of humanity."

* * * * *

LOYALTY OATH HELD TO BE INVALID

Dispute and dissention over the loyalty oath, which fifteen faculty members of the University of California refused to take, apparently has been ended by a unanimous decision just reached by the Appellate Court. The opinion, which holds against the Board of Regents and directs the rehiring of the teachers discharged for refusing to sign the questionable oath, was written by Justice Paul Beek with the concurrence of Justices Annette Adams and B. F. Van Dyke.

The court found that university employees fell in the class of public officers of whom no other than the Constitutional oath may be required.

Therefore, it said, the special pledge is invalid, that the regents were guilty of an abuse in demanding it. The opinion went on:

"We conclude that the people of California intended, at least, that no one could be subjected, as a condition to holding office, to any test of political or religious beliefs other than this pledge to support the Constitution of this State and of the United States.

"That the pledge is the highest loyalty that can be demonstrated by any citizen, and that the exacting of any other test of loyalty would be antithetical to our fundamental concept of freedom.

"Any other conclusion would be to approve that which from the beginning of our government has been denounced as the most effective means by which one special brand of political or economic philosophy can entrance and perpetuate itself to the eventual exclusion of all others; the imposition of any more inclusive test would be the forerunner of tyranny and oppression."

At another point the opinion read:

"It goes without saying that in the political conduct of the af-

fairs of the university, the burden of so preserving it free from sectarian and political influence must be borne by the faculty as well as by the regents.

"Hence, if the faculty of the university can be subjected to any more narrow test of loyalty than the Constitutional oath, the Constitutional mandate in Section 9 of Article 9 would be effectively frustrated . . .

"Our great institution now dedicated to learning and the search for truth (would be) reduced to an organ for the propagation of the ephemeral political, religious, social and economic philosophies, whatever they may be, of the majority of the board of regents at that moment." —Independent Review, April, 1951

* * * *

CAN WE PRODUCE AN ABUNDANCE FOR ALL?

We find about three out of four of the people on this earth live in want of the barest necessities of life. Although man has struggled long and hard to increase production in agriculture and industry, to improve the distribution of goods, and to make government a more effective instrument, the major problems of humanity remain unsolved.

As an aid to understanding why this is so, we must realize that between the start of the century and 1940 the earth's population increased over 5 million people, and during the decade immediately preceding World War II, by 200 million. If, for example, India's death rate could be lowered to the level of that of the United States, India, with her present birth rate could fill five earths, as full as ours, in a single century, or approximately 12,500,000,000 people. China could do the same, and it would not take the U. S. S. R. much longer, and it is said the earth can only support in reasonable comfort 2,000,000,000 people.

With such evidence as this, of such actual and potential increase in population, is it not clear that revolutions in agriculture, industry, transportation and government can no more produce freedom from want than fireflies can light up the darkness of the night? As paradoxical as it may seem, what little freedom from want such countries as India and China enjoy is due chiefly to their high death rates. As long as man imagines that goodwill and technology alone can free all the people of the world from want, he will be dealing in wishful thinking.

Note: For those interested in looking into this matter we recommend you purchase and read "Human Breeding and Survival—Population Roads to Peace or War," by Burch & Pendell. From the Humanist World Digest you can get a pocket edition for 35 cents.

Suggested Changes in Ten-Point Program

HUMANIST WORLD FELLOWSHIP TEN-POINT PROGRAM

1. Full endorsement of the Universal Declaration of Human rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948.

2. The use of science to serve society creatively and constructively in the preservation of life, the production of abundance and the promotion of health and happiness.

3. The establishment and furthering of scientific progressive education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and social progress.

4. The widespread promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.

5. The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.

6. A quickened conservation of the world's natural resources so as to arrest their wasteful exhaustion and wanton destruction and thus insure their longest preservation and widest beneficial use for man's survival on this planet.

7. The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared abundance for all peoples.

8. The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.

9. The development at reasonable cost of a cooperative medical program which provides preventive as well as curative medicine and includes adequate public health education and personal health counseling.

10. The expansion of United Nations functions to include (1) international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

Have you, the reader, suggestions for additions to this revision of our ten-point program as related to the objectives of World Humanism? Send suggestions to the editor.

NEWS BRIEFS

From the Twentieth Century Fund

Modern Turkey was established by the revolution led by Atatürk—Mustafa Kemal—immediately after World War I. This was no mere substitution of one ruler for another. It altered the whole direction of Turkish life. The Turkish revolution externally was a war against foreign conquest; internally it was political and economic. The Revolution was not an uprising of a middle class against feudalism, or of the poor against the rich: the economic program was incidental to a heroic effort to save and revive the nation. Perhaps it would be more accurate to say that it was an effort to save a people and to create a nation as an instrument for doing so. No other Middle Eastern people has accomplished so much so rapidly as the Turks since their Revolution.

* * * *

Within little more than a century, the United States has changed from a primitive agricultural economy to one of the most highly industrialized countries. Only 5 per cent of its 4 million inhabitants lived in urban communities in 1790. By 1890, with a population of 63 million, 35 per cent lived in urban territory, and by 1940 nearly 57 per cent of the population was urban.

* * * *

Ideally, the American people require the amount of education that will enable all citizens to manage their own social, economic and political affairs efficiently, sustain a high standard of living and realize their potentialities for a full and happy life. Under the system of ethical values which we loosely call "democratic," this minimum amount of education must be provided unless there is to be a serious weakening of the structure of democracy itself. In addition, the nation requires a supply of persons possessing superior abilities fully cultivated and socially directed by further education. This group includes physicians, teachers, ministers, skilled mechanics, businessmen, statesmen, artists and many others. Finally, our system of social values requires that the opportunity to pursue education beyond the universal minimum shall be open to all in terms of their ability and industry, without any restrictions because of place of birth, residence, creed, color, sex or economic circumstance.

* * * *

China and India, with 40 per cent of the world's population, account for only 2 per cent of its manufacturing and 8.4 per cent of its imports of manufactured goods.

POINTS OF VIEW

There is a certain amount of controversy both here and in the United States as to whether the Ethical Movement should be identified with Humanism. There are some who wish us to be noncommittal on the issue between humanism and theism. The fact of the matter is that historically, the Ethical Movement was founded by people who came out of churches and not by secularists. The trouble is that they did not come out far enough, they got to the church door and out on to the porch but they were hesitant to completely leave the shelter of the building. Porches are draughty places and should not be permanently tenanted. One has to make up one's mind upon this issue of god or no god, the question is an either—or. The individual may wobble in his mind between believing and disbelieving in a deity, but there either is one or there is not, and more important to us, one cannot build up a sound religious philosophy without making up one's mind upon this issue. The founders of the Movement accepted as a postulate the primacy of ethics. This view accepted, it is illogical to set up an all-powerful God. One must not be mean to a God, one should not create the all-powerful God and the next minute decide that matters concerning ethics are not within his reference. People will insist on both having a God and telling him what to do.

There is no basis for building a permanent movement on an agnostic basis. If our Movement has been built on persons leaving church, it cannot be maintained upon this basis as everyone who has wanted to get out is out by now. One has two camps, those who believe in a God, and in our Western civilization it is usually a God revealed by Jesus Christ or in the case of the Jews by prophets, and those who do not and have consequently left the churches. If we want to do anything we must get after these people. There is a great need for the development of a religious philosophy for the millions who have left the churches and it is most unlikely that any other philosophy than Humanism will prove acceptable. However, it may be, there is one thing that is certain, that no strong movement can be built by people who do not know their own minds. Faith is a necessity; if faith is needed to accept theism, faith is needed to reject it. In our case, faith is needed in mankind and his ability to determine his own affairs creatively.

—*Ethical Union—News and Notes. London*

THE EXECUTIVE SECRETARY'S COLUMN

With every issue of the Humanist World Digest we try to enlarge on the issues of greatest interest to the people who believe in the dignity of man and the Humanist approach to solving man's earthly problems. The gems of thought from outstanding philosophers will add to our ideas and inspire us to make this world a better place in which to live.

This issue has articles on the Latin Americas, our neighbors, which show the eagerness of these people to make our ten-point program a living reality in their fight against totalitarianism be it communism or fascism.

If the Humanist movement is to go on, it will require diligent work by people who are sympathetic with its objectives. Your support and that of your friends is urgently needed.

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INTERPRETING HUMANIST OBJECTIVES

HUMANIST FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST FELLOWSHIP defines religions in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST FELLOWSHIP** is a shared quest for that good life.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradicate racial antagonisms, national jealousies, class struggles, religious prejudices

and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Intuitions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. The Humanist makes no attempt to shove the responsibility for the present miserable conditions of human life upon some god or some devil. Man has made his own history and he will create his own future—for good or ill. Without expecting any supernatural aid or hindrance, the Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.